

THE HERALD OF THE GOLDEN AGE.



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To Make Life Beneficent.

One of the chief factors in a successful life is the possession of a supreme motive that ever urges one on towards the attainment of some beneficent Ideal. For the life-objectless is in most instances the life-wearisome and enfeebled; and the human soul seldom puts forth that amount of spiritual endeavour which is essential to happiness and health, unless some great End is held in view that is worthy of earnest and continuous effort.



Without some definite Purpose, some altruistic Work, some sanctified Aim, most of us are inclined to drift into a mere novelty-seeking or selfish existence that will only yield us a harvest of leaves; and it is well

for us if we form an early resolve to do something worth doing before we die.

A human life that is not dedicated to some form of high endeavour resembles a motor car engine with the clutch disengaged. The flywheel turns round, and a small amount of energy is expended, but no practical result is achieved; the machine does not accomplish its purpose, its full power is not developed, and good fuel is virtually wasted. And it is obvious that unless we attach or devote ourselves to some distinct form of philanthropic service we cannot make much achievement.

A very meagre amount of satisfaction will be ours when the time comes for us to pass hence, if we are compelled to realize that we have done little else but meet the imperative duties of our position, gratify ourselves, and pay our way. The fulfilment of the small social obligations of life, the acquisition of money or independence, and even the practice of a conventional religious life, will prove insufficient to enable us to say our "Nunc Dimittis" with joy and thankfulness, unless we are also enabled to look back upon "something attempted, something done" of a beneficent and helpful sort.

Yet to many of us life is but a long day-dream, and so absorbed are we in the claims or trivialities of the present hour that we take no thought concerning our future retrospect. We live in a realm of illusion, a passing phantasmagoria of small happenings, forgetting the realities of the situation and the great purpose of our existence here. And in consequence, when harvest time comes, as it will soon come for us all, we shall probably have little to take with us except good intentions. Our hands are likely to be empty. The fruits of earnest voluntary labour in God's vineyard, and of genuine work done to make the lot of our fellow mortals more tolerable, or to redeem this world from some of its transgression, cruelty and pain, will not be ours.

Having been mere lookers-on at the strife between the forces of Good and Evil, mere spectators of the great Drama, mere critics of those who fight the good fight of Faith for the upliftment of mankind and the amelioration of the world, many of us will find, when we come to die, that we have missed our great opportunity; that we have made scarcely any progress ourselves, and that others are but little the better for our having lived—that, in fact, instead of winning our way to the spiritual and social status of God's elect, we have idled and trifled away our time with the groundlings, and consequently belong to their order, and are relegated to their sphere and companionship in the spiritual world.

The Aimless Life. Most of us merely drift through life. Though launched upon the great ocean of mundane existence, with its limitless possibilities, we consult neither chart nor compass; and, without any definite purpose, we let the winds of Circumstance drive us onward, heedless of the course we are making, and careless of all, so that we just keep off the rocks that threaten destruction or inconvenience to the frail vessels that are provided for our temporary use.

We fail to take our bearings, or to ascertain whether we are making any real progress towards that heavenly Land about which we sometimes vaguely dream—where the Sun ever shines, and where the sense of the Divine favour, and communion with God's angelic ones, sheds a halo of Peace and Joy over the palm

girt shores on which the rippling waves of spiritual influence make their soft music, but where the angry billows of life's tempest never break.

Though unseen hands beckon us; though inaudible voices often reach us, and are heard in the silence of our hearts calling us to make for that fair Country; though we know full well that we must work our way thither by patient and continuous effort if we are ever to reach it; yet many of us are still content to drift, idly enjoying the brief hours of our short summer day, and heedless of the approaching winter and the coming night.

Work for all.

Yet there are so many forms of noble work in which we may engage if we will to do so; so many great Movements for social amelioration, that need our help and are deserving of our highest effort; so many kinds of helpful Ministry.

The oppressed ones, both human and sub-human, the sufferers who in ignorance are violating Nature's Laws and paying heavy penalty, the outcasts from happiness who have been disinherited by overwhelming circumstance, the hopeless ones who sit in spiritual darkness and see no light ahead—all these appeal to the highest within us and call for our aid. And most of us are permitted to make choice concerning the form of service we will undertake.

To some it is given to look *far ahead*, and to further great projects for the upliftment of vast multitudes of mankind in the coming years—*germinal* and *fundamental* Movements such as our modern Food-Reformation, which strikes so many social evils at their very roots.

To others, less long-sighted, the opportunity comes and the call is given to engage in labour of a more palliative nature—to lessen individual pain and sorrow, to mitigate the suffering resulting from past mistakes and transgressions, to inspire new hope, and to reach out a helping hand to those in distressful conditions.

There is work for all if we will but seek it, and God's blessing will rest upon all altruistic toil; and the greater the self-abnegation, the richer will be the ultimate reward. But when we select our life-work it is well to consider how we may do the *greatest* amount of good in our allotted time, and how produce the largest harvest of practical beneficence as the result of our expenditure of effort. If we can make our work yield a hundredfold in one field of labour it is unwise to plough and sow on ground that will only yield thirty fold. And, therefore, we shall do well to consider how we may *best* serve God and our neighbours.

As an extreme illustration of unwisely expended energy I may mention that I once saw a good 'Plymouth Brother' preaching vigorously in a country road, although no human being was within reach of his voice; and upon enquiry he remarked that he "was obeying the Lord's command to preach the Gospel. It was not *his* business to look after results." Such a mental attitude is obviously childish and absurd, but many souls who are sincerely engaged in various attempts at doing good, manifest a corresponding lack of business ability.

Numerous persons are making large gifts to projects of very doubtful usefulness. Institutions and Societies that are well nigh obsolete, futile, or merely mechanical, are liberally supported because they have a reputation for having been useful in past years. And a vast amount

of evangelistic and spiritual effort is ever being expended in a manner that suggests "beating the air."

Let us be *practical*, and go to the root causes of our national, social and individual troubles! The symptoms will disappear when these have been sapped. It is better to *prevent* such maladies altogether than merely to treat their outward forms of manifestation with palliatives.

To render asylums, gaols, and hospitals almost unnecessary by teaching the people how to live aright, and in accord with Nature's hygienic laws, is better than to multiply such institutions.

To arrest the evolution of drunkards, by advocating the adoption of nutritious and non-inflammatory food, is better than preaching to the poor victims of Intemperance or trying to cure them in Inebriate Homes.

And it is far more beneficent and Christlike to save men and women from Cancer and other such afflictions, by warning them concerning the *causes* of these dreaded diseases, than to read the Bible to them or to extend to them the poultice of sympathy when they are in the grip of some terrible malady.

Let us by all means seek to mitigate the *effects* of physical transgression, but do not let us forget to remove the *causes* of the same. The 'Great Physician' told the afflicted ones who came to Him, to "sin no more," and He, doubtless, explained to them the exact nature of their physical transgression. And it is also our privilege to make our Christian service and philanthropy *practical* and thoroughly *scientific*. This is the sort of 'Christian Science' the world needs, and we may all qualify as teachers and exemplars.

Hygienic and Humane Education.

Such considerations as these are leading many practical and philanthropic souls to lend their time and strength to the work of uplifting hygienic and humane ideals; and it would be well for all who are not at present fully engaged in helpful service, to consider how much pain and sorrow they may thus be the means of preventing and removing.

The Twentieth-Century Crusade, in favor of getting back to a natural, simple, hygienic and humane life, which is now becoming so widespread, is of stupendous significance. For to establish such reforms in daily life as are now being everywhere discussed in the Press and on the Platform, in consequence of the devoted persistence of certain of God's modern prophets, will result in a physically and mentally regenerated race of people, and a corresponding spiritual upliftment will surely accompany this great transformation.

If the prevalent but unseemly habit of eating the disease-infected, and uric-acid-laden dead bodies of animals, can be abolished by persistent appeal to the reason and conscience of Christendom, as is doubtless possible—for the majority of people are still *sane*, although misguided and under the spell of ancestral ignorance and illusion concerning the subjects of Diet and Health—the perennial flood of pain, sorrow, affliction and degeneracy, that now sweeps over this and other Christian lands, will be to a great extent, arrested at its source. And the restoration of the body-politic to a greater degree of health will react upon the national soul, and will sweep away many of the present evidences of spiritual disease and enfeeblement.

All cultured and enlightened persons should therefore feel glad to lend their influence and example to

the furtherance of this desirable change in the daily lives and habits of the people, and should help to spread the light of truth concerning the matter. For thus will a time soon come when the surgeon's knife will be less in requisition, and when both the scourge of sickness and the dark cloud of premature death will less frequently over-shadow the homes of those around us.

And when men prove and realize that the *prevention* of Disease, by such simple means as pure food, pure air and healthful out-door exercise, is easily possible—and far more efficacious and desirable than the injection of filthy serums into their poor sick bodies, as a "cure" for the results of long-continued physical transgression—the awful trades of the vivisector and slaughterman will be abolished. And our posterity will wonder how the present generation could have been so demented as to justify and patronize such quackery and barbarism, or to attribute their physical afflictions to the arbitrary and mysterious dispensations of Providence.

Let us then exalt the great Ideal that the attainment of '*Mens sana in corpore sano*' is God's Will concerning all mankind; and that no form of religion is complete which does not include or make provision for the salvation of the body as well as of the soul.

Sidney H. Beard.



Unto the Least of These.

What can we give Him? Kings in Eastern splendour
Journeyed to greet his birth in days of old,
Laid down before the Babe, so young and tender,
Tribute of myrrh, and frankincense, and gold.

What can we give? One woman in her sorrow
Brought Him a gift of spikenard with tears,
Token of yearning love that faced a morrow
Dark with the shadow of foreboding fears.

What can we give Him? Martyr souls unbending
Bore their clear witness to his holy Name,
Through patient years life's treasure slowly spending,
Or meekly welcoming the sword and flame.

Earth's gems or gold? The pavement all is golden
Of that far city where He reigns as King;
To gifts of ours how can He be beholden,
Or how receive what we may dare to bring?

What can we give Him? How shall hearts adoring
Yield token of their rapture and desire?
No tear of ours He needs, nor joy's outpouring,
Nor calls us, like his martyrs, through the fire.



Christ passes through lone village, crowded city,
His poor, his suffering ones he bids us see,
His forlorn little ones, who cry for pity,—
"Help these, and lo, thou givest unto Me."

Yea, Him we meet, and his divinest beauty
Shines on us through the eyes of wan despair;
In stricken hearts relieved, in homely duty,
Wherever love does service,—Christ is there.

What sweet surprise comes to some toiler lonely
Making his eyes with tears of rapture dim,—
"Thy deed was not for one poor sufferer only,
For Christ was there, and it was done to Him!"

Annie M. Mann.

Beauty within the Reach of All.

You ask me who are the beautiful. I answer that they only are beautiful who are healthy and happy.

The longer I live, and the more I see of beautiful women, the more am I struck with the fact that underneath them all there are traces of one or both of the two great factors—happiness and health—and that where both are combined you may get a beauty of the rarest type.

Beauty is not a thing of tiny feet, all hardened with corns, or a small waist covering an indented liver, or a layer of powder hiding sallowness and spots. A beautiful woman is something far more real than laces and fripperies, and far more reliable than powder and paint.

Health is an essential of beauty—not the negative health, which is "not ill" to-day, but may demand smelling-salts and a cup of strong tea and a day in bed to-morrow—but the positive health, which is full of vitality, and instinct with life.

Every woman ought to be beautiful. It is a woman's duty to be beautiful, and an ugly woman is a blot upon the landscape of life. I have come to the conclusion that women who are ugly are so entirely through their own fault, and the fault is generally either laziness or selfishness.

Beauty, like all other good things, is the reward and crown of goodness and toil, and it is only given to those who work as well as wait.

Dyspepsia is the curse of beauty, and a healthy stomach is the centre point of a brilliant complexion. I remember Lady Paget telling me once that her experience was that the most beautiful-complexioned women were those who ate no meat. My observations lead me to the same conclusion.

A fruitarian dietary, rainwater to wash in, porous linen undergarments, fresh air, exercise, and sunshine will transform a woman's face so that the glimmer of the ruddy apple will begin to peep into the face, and the soft richness of the velvet peach will come into the skin.

In my opinion so much beauty is within the reach of every woman who will work hard enough to secure it, that ugly women should be banished from the land, on the ground that they are either too lazy to try, or too selfish to give up their hot teas and strong condiments and blood-heating meat dishes.

Happiness is a second essential. A woman should be beautiful to her maid and to her husband, who see her at her worst, or else she is not beautiful.

A bad-tempered, fretful woman soon creates lines and wrinkles and poses which are essentially ugly, and a woman grows old sooner than a man, because she frets over trivialities, and every fret leaves its stab on her transient beauty.

If a woman wants to be beautiful let her conscientiously lay before herself some type of beauty which she thinks ideal—I don't mean "the Gibson Girl," which at the moment is every shopgirl's pose.

And sooner or later—sooner than most people think—the plainness will become instinct with charm, and the goddess of her ideal will emerge in growing beauty out of her old ugliness.

Josiah Oldfield, D.C.L., M.R.C.S., L.R.C.P.

Food-Reform and Home Life.

Concerning Food Reform, as it affects the home and the life we live there, I can speak with one kind of authority at least—that which results from personal experience. For I have put the matter to the test, in my own life and home, for nearly thirty years.



After this prolonged trial of the vegetarian regime I unhesitatingly pronounce its effects to be good, always and invariably good, in the case of every one, who, being led by an Ideal, is prepared for its sake to meet and to overcome any little difficulties which may present themselves at the outset. For to be led by an Ideal is to possess a motive for endurance, an incentive to perseverance, and therefore an assurance of ultimate victory; it is to have that subtle but invincible something which arms one against all opposition, carries one forward against all odds, and in the end brings one off victorious, with another ray added to the sum of the world's light.

Perhaps this may seem unusually, and even unreasonably high ground to take in regard to what many consider a mere question of diet; but to me this matter of Food Reform has always stood for much more than that. It is not, to those of us who understand it fully, and practise it rightly, a question of food alone; of abstaining from flesh, of living instead on and by the purer products of the vegetable kingdom. It is an Ideal which seems to us to rest on the broad basis of Mercy and Compassion, two qualities in which man may best prove his descent from God.

Always in my mind this Ideal is associated with a beautiful dream of a Happy England—an England where all are led by one great aim and purpose; where the Law of Love is recognised as the Law of Life; where the spirit of humaneness rules everywhere, with the result that cruelty to the weak and helpless can find nowhere a defender; where not only has the general standard of comfort been raised and the misery of the poor greatly abated, but where the enjoyments of the people are sought in such a manner as to combine their highest physical development with the necessities of their moral and intellectual being.

In such a development Food Reform would undoubtedly play an indispensable part; for a purer and simpler diet would, if universally adopted, immeasurably improve the minds as well as the bodies of the people as a whole. And without this, true social upliftment is virtually impossible. We might then hope for the reign of "sweeter manners, purer laws;" for the triumph of "the common sense of most," which means the common weal of all; we might press on towards our goal with unimpeded footsteps, helping one another to think, to feel and to act aright; to live wisely and to love.

This, and nothing less than this, is our Ideal—and it makes for happiness in the home as in the

world. How many of our English homes would find joy and hope enter them with health by such an avenue—by the return to the "Simple Life" so often preached and so seldom practised amongst us! Some will call it Utopian or impossible; but have not all Ideals been called so before their attainment? Has not every Reform been branded as impracticable before the reformers who believed in it have succeeded in getting it put extensively into practice?

Scarcely one of the laws that have made our homes happier by raising the standard of prosperity among the people, has been passed without an attempt to laugh it down as a dream of the idealists, which could never find a *locus standi* in the sober world of reality—as part of the poetry of sentiment, with which the plain prose of fact could have nothing to do. Yet accomplished facts have such become in due season; and why? Simply because of the idealists, of the reformers—in a word, of those terribly unpractical people whose "airy nothings," nevertheless, have a strange way of making for themselves "a local habitation and a name." For these are the people who, not being content with things as they find them, proceed forthwith to work for betterment; who cannot rest till they have given form and substance to their ideas, and who triumph eventually by virtue of that all-conquering faith which "laughs at impossibilities" and says "It SHALL be done."

But how can all this, it may be asked, affect the home life? In a very natural and direct manner, as I hope to show. In how many households is not the happiness of home sacrificed on the altar of custom and conventionality, and of that false pride which insists, at all costs, and at every turn, on "keeping up appearances," regardless of the wearing worry and the sordid strife which that so-called necessity entails on its hapless victims?

Miserable, indeed, is the domestic life of those whose strength is spent in the effort to vie with their neighbours in style, position, and importance; a life sacrificed to the Moloch of Fashion and crushed under the Juggernaut of Routine till all it knows of Nature's simplicity and sweetness—of household peace and health and harmony—has been bruised to death under the grinding of the social wheel. But once let people begin to vie with one another instead in the pursuit of a saner and sweeter ideal—once let the "Simple Life," which is the life of Nature, become the fashion in their circle, and what a transformation will take place! "Plain living and high thinking" will replace extravagance in diet and frivolity in thought; conventionality will receive its deathblow, the fireside will regain its charms; the ceaseless, senseless strife "to entertain" with weary elaboration will end, and the toil consequent on such entertainment will of necessity end with it, to the relief of many a careworn Martha, "cumbered about much serving" with which, under a more rational system of living, the inmates of her home could well dispense.

The Simple Life can only be productive of joy. We who practise it have found, in garden, orchard and dairy produce, in a wholesome and natural system of diet, the bliss of a healthy existence; we have found the still greater blessings of mercy and humanity, of the spirit which refuses to support its own life at cruel cost to any other lives which God has created. We have found, too, the spirit which has led us back to Nature, to seek our rest and pleasure "where the fields are

green and the skies are blue." Can any wonder, then, that we long to see this same Ideal adopted in every home in England?

Woman's Kingdom.

It is in the home, as we all know, that Woman is supposed to exercise her supreme power and to find her most fitting sphere. Is it not logical, therefore, to assume that this sacred spirit of Compassion toward the helpless, of Purity of diet and Simplicity of life—all matters affecting the rule and conduct of our households—should find a place pre-eminently in Woman's world, and should depend largely on her influence for its acceptance and extension?

The mistress of a household has, undoubtedly, exceptional opportunities for co-operation with the Reformers along these lines, the Food Reformers who are seeking to promote one of the greatest and most beneficent Movements of the Age. For Reform in diet is essentially a work which must, like charity, begin at home.

Now let me give you a little bit of my own heart-history in connection with this Reform—a leaf out of my own book of life. For the most convincing argument one can advance in support of any cause is that based on the living logic which we call experience; it is when we "speak that we do know, and testify that we have seen" (and often only then) that the world is induced to listen. Most vividly do I remember, then, the measureless relief which I felt some thirty years ago when I determined (contrary to the advice of doctors, nurses and friends) that my life should no longer be sustained by the agony and death of other sentient beings; that henceforth, come what would, "no brother man must hack and hew in reeking slaughter-house, or sister woman sicken over revolting work," in order that my table might be furnished.

For twelve years I stood quite alone, never even meeting one fellow-vegetarian, or one who in any way sympathised with the Ideal to which my life was pledged. I had to face ridicule, insult, and utter loneliness for the sake of the truths I loved so well—difficulties such as few, if any, can be called to endure in these days, when helping hands are stretched out on every side, and sympathetic hearts are always ready to pour out the balm one needs, even if it cannot be found in one's own home circle. With me the way was both dark and lonely; but "the light within" never failed me, and at last I can say, with a heart full of gratitude, that it is reflected with an ever clearer and wider glory in the world without. It has been given me to find, after these long lonely years, how much the quiet home-worker may aid such a Cause: how precept and publicity may often prove less potent for good than the silent forces of influence and example—those womanly weapons that can be wielded within the limits of the narrowest fireside nook.

It was by these that my own husband was won over to the Movement after three years of patient and quiet waiting on my part; and he is only one of many. In some the flame of opposition would but have burned the fiercer under the keen wind of denunciation; whereas, under the gentle but steady rain of influence it died down and flickered out at last. I would therefore urge any of my sisters who may read this testimony to pursue this method among those of their own households who

may at present fail to sympathise with their humane sentiment. The flesh-eater can often be induced to lay aside his unseemly habit by the power of silent influence, whereas he would but hug it the tighter if other and less gentle arguments were used—as the man in the fable hugged his cloak and drew it ever more closely around him, under the blustering opposition of the north wind, and was only induced to lay it aside by the soft persuasion of the sun.

But in thus letting our light shine at home and amongst our friends, there are certain dangers to guard against—dangers which may tend to dim, or even to quench it. There is the danger of going to extremes, of becoming, or of appearing to become, "a person of one idea," whom the world will surely label a fanatic, a faddist, or a crank. Then there is the danger of inconsistency, of failure to live up to the fundamental principles of the Food Reformation at every point, so that one's practice and precept may harmonise uniformly and unfailingly in one's general life as well as in one's daily food.

The first of these pitfalls may best be avoided by a resolve to be *rational*, to be *natural*, to be on one's guard against any and every outward eccentricity which might tend to weaken one's influence. Without such a resolution, and the line of action it involves, we shall hardly be taken seriously by the outside world, and we shall run some risk of doing injury to the Cause we are seeking to serve.

As regards the danger of inconsistency there is one thing that I find it rather difficult to mention, yet it is one which I am sure ought to be pointed out. We can not consistently plead for Reform in Diet on the grounds of humanity to our feeble fellow-creatures, while at the same time we wear dead birds in our hats and the skins of dead animals on our backs. This is a weak point in our armour which we should by all means strengthen, for we cannot reasonably hope to meet the attacks of those who slaughter innocent beings for food, while we, on our part, consent to their being slaughtered for raiment. "What do we more than others" if we stand before the flesh-eating world (in Browning's strong but justifiable phrase) "clothed in murder of God's best" and most inoffensive creatures—the little poets of the natural world, whose sweet song has been so often rewarded with a cruel death in the interests of us women? Truly these things ought not so to be!

Nor must we fail to guard against another inconsistency—that which so easily besets us when we are visiting or entertaining our flesh-eating friends, and are tempted by a fear of incommoding them to put our principles in our pockets for the time being. A resourceful way of meeting our difficulties and making light of them on such occasions, instead of yielding to the temptation which would bid us join the backsliders and the opportunists for a season, may often result in the conversion of some to the more excellent way. Certain it is that our friends will not be likely to form a very favourable idea of Food Reform as a moral and ethical Ideal if we make the practice of its principles a mere matter of convenience.

If we are fully persuaded in our own minds that flesh eating is unnecessary, unnatural, and unwholesome, (and I must say that we now have thousands of living proofs of at least the first of these contentions), why, in the name of common sense, need we fear to live up to

our belief? Let us join, and let us do all in our power to make others join the ranks of those who are helping to humanize the world in this way. And to this great end let us labour until the work is done.

We home-workers must use to the full our own splendid natural advantages. There need be no difficulty in starting "right away," in the expressive American phrase, for there is now such a rich variety of manufactured vegetarian foods in the market, and there are any number of guide-books and cookery books to assist us in the arrangement of our menus, and to help us acquire a due knowledge of the various properties, values, and proper combinations of health foods.

My own experience is that it is possible to live (I was obliged to do so for years) without any special vegetarian foodstuffs. Even wholemeal bread was not provided for me in those days, nor was there any regular supply of fruit or nuts; I took just what was on the table, only avoiding fish, flesh and fowl, with anything containing suet or lard. My health did not suffer, though at that time I was very delicate; on the contrary, I felt myself growing gradually stronger, even on this severe diet, to which no one need now be restricted.

I think one reason why so many fail to "keep up" on a fleshless diet is because they lack faith in it—the faith which would enable them to rise superior to any petty trials or difficulties arising out of it. It is not so much the food we eat as our mental attitude towards it that sustains us; on that point I am convinced. The *true* reform comes *from the heart*, and when that is animated with the spirit of Christ, (which is the spirit of Love), we shall learn the lesson of unselfishness in our daily food as in other things. We shall desire to eat only that which is in harmony with our higher nature—the simple, healthful foods which our kindly Mother Earth so lavishly provides. I have long found that one's truest wealth lies not in the things which one *has*, but in those one *can do without*, if by such abstinence one can serve the cause of one's fellow creatures, human or sub-human. And as a Christian I would especially commend this way of living; for it has certainly increased my reverential love for my Creator, and cast out of my mind for ever the harsh belief that He, the great All-Father, has made it necessary for the one being made in His image to breed innocent fellow beings for slaughter, scouring forest, field and stream, to find victims, divinely foredoomed to die that he might live.

Yes, this is especially a question for the Christian, who, "whether he eat or drink, or whatsoever he do," should "do all to the glory of God;" who "if meat make his brother to offend," must surely decide that he will "eat no flesh while the world standeth."

"He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things, both great and small,
For the dear God, who loveth us,
He made and loveth all."

Coarse living tends to produce coarse thinking; impurity in our food, our environment, our tastes, our thoughts, tends ultimately to bring about impurity in life and soul as well. Low desires, low appetites, tend always away from health; whereas simplicity and purity in life and thought and daily custom—pure food, pure water, pure air, pure thinking and pure living—are the

essential constituents of a sound mind in a sound body; of "God's saving health" which means happiness—and that form of happiness which comes from goodness, from reliance on eternal principles, from obedience to immutable laws, and especially to that supreme and fundamental Law of Life which is the Law of Love

Nina Hulteman Hume.



What Might be Done.

What might be done if men were wise!

What glorious deeds, my suffering brother,

They would unite

In love and right,

And cease their scorn of one another.

All slavery, warfare, lies and wrongs,

All vice and crime might die together,

And fruit and corn

To each man born,

Be free as warmth in summer weather.

The meanest wretch that ever trod,

The deepest sunk in guilt and sorrow,

Might stand erect

In self-respect,

And share the teeming world to-morrow.

What might be done? This might be done,

And more than this, my suffering brother;

More than the tongue

E'er said or sung,

If men were wise, and loved each other.

Charles Mackay.



FAITH TO MOVE MOUNTAINS.

A great wave of quickening has come upon the race.

It is spreading all over the land, and awakening a new manhood and womanhood in young and old. Life is giving birth to a new force and faith in human minds. What seemed beyond the wildest dreams of achievement a few years ago is now considered attainable. "I can and I will," is the new voice that is heard in the land.

By faith all things are possible. That old truth is gaining new power. See what marvellous inventions are being wrought out of the faith of human minds. See what faith in electricity is demonstrating. But grandest of all, see what heights of achievement young men and young women are attaining by faith in self.

We are beginning to see that the human mind is capable of unlimited development. Divine potentialities are stored in the organism of man, awaiting his recognition and expression. There slumbers within each one of you the fire and force of a wonderful character, as the giant oak slumbers within the acorn, and by faith in yourself the wonderful powers and possibilities within your character will begin to manifest and grow stronger day by day.

Walter Devoe.

A Legend of St. Francis.



Years ago in fair Assisi, dwelt St. Francis, gentlest saint;

Poesy's flowers cling round his story,
many legends old and quaint,

Sweet St. Francis, golden-hearted, loving each created thing,
Called the poor dumb beasts his 'brothers,' and the birds with fluttering wing.

Runs a legend at Gubbio, all the people quaked with fear,

For a wolf both fierce and mighty, ravaged all the country near.

Till the populace, affrighted, shut themselves their doors within,

While the wolf, with hideous howling, prowled around with horrid din.

Francis, dwelling at Gubbio, by his guardian Angel led,
Listened to the people's story, "I will fight the wolf," he said.

"Nay, dear father," spake the people, "surely this thy death will prove."

"Fear ye not," replied St. Francis, "mine shall be a war of love."

Then the Saint most humbly made him, on his brow Christ's "Holy Sign,"

Praying, "O, our Heavenly Father, all created things are Thine;

Give me, Lord, the grace to conquer thy poor wolf by hunger prest,

That Thy love and mighty power, may by all men be confessed."

Then St. Francis, boldly walking, where the grey wolf made his bed;

All the people, in amazement, followed where his footsteps led.

From his lair the big wolf started, fiercely snarling, grey and grim,

But St. Francis, all undaunted, made the "Holy Sign" on him.

Crouched the wolf at once in homage, falling at St. Francis' feet,

Licked his hands in deep abasement, gazed into his face so sweet.

And St. Francis, gently, sadly, laid his hand upon its head,

"Brother Wolf, it grieves me greatly what I hear of thee," he said.

"Thou hast ravaged all the country, thou hast slain, not sheep alone,

But dogs, oxen, even mankind, how canst thou for this atone?

Brother Wolf, I know that hunger, with its pangs so sharp and sore,

Drive thee to this wicked outrage; Brother, thou must sin no more.

See, I make with thee this compact, put thy paw into my hand,

Though thou canst not speak, poor Brother, bow, that I may understand.

Wolf, I make to thee this promise: wheresoever thou shalt stray

In Gubbio, that the people food shall bring thee day by day.

Thou on thy part make me promise, nevermore to aught destroy;

But in loving truce with all men, pass thy days in peace and joy."

Then the wolf, with stately gesture, lifted up his mighty paw,

And St. Francis gently took it, asking, "Thou wilt sin no more?"

And the wolf, with tears of sorrow, slowly bowed his big grey head,

Signifying his agreement with the words St. Francis said.

"Now, my Brother," spake St. Francis, "follow to the market-place,

We must ratify this contract, with the people, face to face."

With the Saint the wolf went meekly, trotting gently by his side,

Fixed his brown eyes on St. Francis, with a look of loving pride.

And the Saint, the wolf beside him, in the market took his stand,

While the people lost in wonder, gathered round on every hand.

"See, my children," said St. Francis, "Brother Wolf is grieving sore

For his past misdeeds, and vowing truly he will sin no more.

Brethren, it was only hunger drove him these ill deeds to do,

Mark his shame and deep dejection, poor dumb beast, his friends are few.

On our part, I promise, brethren, if he quit his evil ways,
Food and drink shall be provided for our brother all his days.

I will be the surety for him, say, Wolf, dost thou understand?"

"Pledge thy troth"; the poor beast slowly placed his paw in Francis' hand.

And the people, kneeling, weeping, praised the Lord with loud acclaim

For deliverance from this terror, blessing good St. Francis' name.

So the Wolf, in peace and plenty, daily went from door to door.

Playing with the little children, never sinning any more.

And when full of years and honours, big grey Wolf lay down and died,

Wept the people of Gubbio, grieved was all the country side.

Ada Chappell.

Go on trying.—It never was intended that we should be perfect on earth; the great thing is not to hit the bull's eye, but to get a little nearer to it every time we shoot.

What I saw at Chicago.

The following account of a visit to the modern 'Shrine of Moloch' has just reached me from a friend who occupies a most influential official position in the Church of England, and who hitherto has regarded our Humane Diet Movement with an impartial, though sympathetic interest. He held the King's Commission during the South African War, and was twice wounded, and therefore speaks as one who is acquainted with the sterner realities of life. The narrative is as follows:—(ED. H.G.A.)



Dear Mr. Beard,

"I am returning from a voyage to the United States, where I have seen much which interests the enquiring mind, not the least of which was a visit paid by a friend and myself to the great slaughter yards in Chicago. I feel that a few lines from one who has long been interested in your magnificent work, one who has seen the actual treatment of these poor dumb creatures, may be of interest to many readers of *The Herald*. I shall give you just a straight account of what we actually saw, and as far as I am concerned you may make what you will of my account.

Entering the premises of one of the largest slaughter-houses near Chicago, we were conducted first through the yards, divided off into sections, wherein were herded just as many sheep, pigs and cattle as could stand together. My constant questions to our guide enabled me to ascertain many points which are not usually told to the every-day visitor. In many cases these poor creatures, having insufficient room to lie down, had been kept standing in that cramped position for several hours. Passing along we saw great sheds containing as many as five hundred pigs, as shown by the accompanying photo: "Contented and at home in Chicago," lying prostrate after their several hours sojourn in the crowded pens. From here they are passed through a gateway into a small yard, there to await their turn in being caught up by one leg and hung by a chain on to a slowly revolving wheel. This wheel carries six pigs, and two men are incessantly occupied in attaching the animals, which are carried away amidst the most deafening squeals of pain and fear I ever heard. The attached photo entitled: "Round goes the wheel to the music of the squeal," will show you how the poor helpless things are rapidly borne away along a greased rod to await the pleasure of their executioner—who, with his double-edged knife, cuts their throats at the rate of *one thousand per hour*.

In all my experience, including the horrors of the South African War, I have never seen anything quite so appalling and horrible as the sight which here met our gaze. In rapid succession are they dispatched, one after another, amidst yells of agony and a stench of fresh blood—so awful, that I can almost hear and smell them as I write now, thousands of miles away. It was this awful sight which drew from the lips of

one of Japan's greatest soldiers who fought in Manchuria, "In all my experience of forty years soldiering and hard life, I have never seen anything more disgusting nor more murderous than the sight of killing pigs at the Chicago slaughter yards."

Most heartily can and do I endorse these words, for such a sight is damnable in the extreme. I was much disgusted to notice amongst the party several women, and even one or two little children.

A few minutes later we were looking at the same pigs being scalded, scraped, cut, and packed away.

During its course through the plant the animal is inspected by three different officials. I noticed several animals which were of a mixed greenish colour, others reddish brown; these had been rejected by one inspector, and were passed through by "the final" as being fit for sausages (so our guide told us.)

In going over that part where cattle are killed I found that very similar treatment was meted out, but the sight of these cattle pens is even more harrowing. That peaceable, almost affectionate creature, the cow—the milk and butter producer for millions of people—is here found undergoing a most awful doom. Driven away in pairs, down a narrow chute, between high walls, they are turned into stalls with slide-tipping floors.

The godless, bloody murderer with his cruel pick-axe passes along an elevated platform, administering the blow to each in rapid succession. I would to heaven I could call it the 'death blow,' but, alas, it often only wounds, sometimes renders unconscious, but more often than not, just sufficiently injures the poor creature as to cause it intense agony. Up tips the floor of this stall, and with an agonizing groan (so terrible as to make one just want to yell, out of mere pity), the poor wretch slides off to the blood-flooded floor, where, by a shackle attached to one hind leg, it is hoisted 10 or 12 feet into the air; and then the real death blow comes by the double-edged knife, which is used to cut the throat.

I am convinced that this act is *often the first step to unconsciousness*, and in some cases terrible agony is suffered until this merciful blow comes. I saw sights here which made my heart bleed with pity—especially when a young partly developed "slunk" calf appeared amongst the entrails.

I cannot tell you much of what really happened, but surely these few facts, coming as they do from one who is unprejudiced, will tend to convince thousands of people of the urgency of hastening the time when such cruel practices will be dispensed with.

Even at this distance, thousands of miles away on the wide ocean, I fancy I hear the death groans, screams, and yells of thousands of harmless animals; and the stench of fresh blood and foul-smelling entrails, which at the time made us all sick and headachy, follows one even as one goes through God's purest air.

I have written this under great difficulty in rough weather, so that I may post it at Plymouth. If you wish to use it, do so.

Yours most sincerely,

Thos. F. Watson.

The pace at which the pigs are dispatched affords conclusive evidence that they are seldom dead, or even unconscious when they reach the vat of scalding water. Other witnesses have informed me that they have seen

the animals *swimming* therein. And this barbarity takes place daily in order that Christian breakfast tables may be supplied with an unnecessary and dangerous type of food, which is forbidden in the Bible and recognized as being unclean by the Oriental nations, as well as by the Jewish people.

Nor is it only in Chicago that such doings are happening. In the 400 slaughter-houses of London, and in the countless murder-dens of every city and town throughout Christendom, death by violent injury, in its most cruel forms—unmitigated by the slightest sign of pity, consideration, or mercy—is being meted out to countless highly sentient animals who have done no wrong. And all this cruelty is needless, although virtually unavoidable while the demand for butchered flesh continues to be made.

The amenities of the flesh-traffic are illustrated by an account recently given in the *Weekly Irish Times* of the atrocious cruelty practised on cattle in the markets and ports of Dublin. "It seems to me," says the writer, "that nobody interested in the cattle-trade cares anything about the cattle as living, feeling creatures. Oxen are shamefully kicked and beaten, milch-cows kept standing for whole days unmilked, sheep prodded and hit on the head, and pigs so maltreated as to be scored with gaping gashes, in bluish red, crossing and recrossing each other. At the quays the cruelty is equally bad. Blows were distributed in promiscuous fashion, and rained down remorselessly on the head, the eyes, and the nose, as well as back and flanks of the unfortunate animals, and the brutality of the drovers is such as would disgrace a savage."—(Ed., *H.G.A.*)

Thy Will be done!

Many people believe, as did Jesus, that He found that which makes life worth while, the only reasonable explanation of things. He said: "In this world ye shall have tribulation: yet be of good cheer, I have overcome the world." How did he overcome the world? He did not avoid tribulations, but was known as the 'man of sorrows.'

He said, "Thy Will be done."

He felt that the one thing which made life worth while came to him through his experiences, but his experiences brought him no opportunity to be happy; they brought him only one thing, and that was the opportunity for the creation of character.

The one way in which he regarded life as ideal, as a success, as worth while, as accomplishing God's will, was as a gymnasium for the development of the qualities of the soul, and only in accepting it and using it as such could he overcome or explain the reason for evil in the world.

I think Jesus was right. The one word which has been more of a message to me than any other, helping me to bear my burdens and to perform my duties, is this sentence from Browning: "Life is just a stuff to try the soul's strength on." This alone makes life bearable and reasonable; this alone gives us incentive, reason and courage to go on.

After every bitter trial and harsh experience we look back and say "I see now it was for my own good."

We recognise God *after* the struggle: let us exultantly hail Him *before* and *during* the battle.

Let us see that it is a good fight, a fight for our own development, a fight which we may win but which requires all there is of us. So when we say, "Thy Will be done," we mean an exultant acceptance, acquiescence, resignation and submission to the will of God, the inevitable.

But it also means active co-operation with God, and active rebellion against things that are not inevitable.

Nothing is more fatal to the development of humanity than a belief in fatalism. Whole nations have been paralyzed and petrified by it. China has hardly made one step forward in forty centuries, and now thousands of people are dying from famine and plague, and their religions teach them to passively submit to this fate. In India during the last few years, as during much of her history, they submit to awful scourges which kill thousands of men, women and children, and their leaders tell them it is God's will.

I do not believe it. It is a slander against the Most High. It is God's will that China and India should wake up, construct railways, build roads and canals connecting the isolated provinces where famines are frequent. God permits nations and individuals to take the consequences of their own blind stupidity; he permits famine and pestilences and injustice in order that men may be spurred to activity, and so through activity achieve a greater manhood.

I believe in religious humility, but more often it is irreligious stupidity. A man's house burns down, and while he and his family are homeless he bows and says it is God's will. It is not God's will that his house shall be destroyed, but it is God's will that it shall be made of indestructible material and guarded by proper appliances against disaster.

Two-thirds of the population of the world dies before it is five years old. Two-thirds of all the mounds in our cemeteries mark the resting places of the bodies of babies. To say that this is the will of God is to make Him a Moloch. We believed at one time that all children should have certain "children's diseases" and made no effort to prevent contagion, but invited it. When the poison entered the body of the child, and the fever began to burn, we said, "It is God's will that children should pass through this." And if the child died we said, "It is God's will that a majority of children should die."

Now men are saner. When a contagious disease appears, we isolate the child and guard the rest. It is not the parents who submissively consent that children shall sicken and many die, who are truly religious; but the sanitary engineer with his scores of plumbers, ventilating and draining the school and the home, who are praying most effectively "Thy Will be done."

The king was right when he said that he could have made some valuable suggestions at the creation of the world. We all could and we can. We *are* present at the creation of the world, and we are here to make suggestions and to carry them out.

Nature has produced Man, but she can go no farther in her evolutionary processes without his voluntary consent and intelligent co-operation. He is morally accountable and personally responsible, not only for himself, but for that part of the universe which he animates, and more and more does that mean the entire universe.

He must choose either light or darkness, freedom or slavery, construction or destruction, righteousness or sin, evolution or devolution. He has the choice, and it is the choice which makes it a moral universe. It is not immoral or bad because there is a devil, as we are sometimes taught, but because there is evil, it is a moral universe. "The devil" is a part of the moral scheme.

Unless a man chooses the higher instead of the lower, the good and not the evil, he fails to do his part in the moral universe, the evolutionary scheme. In order to grow he must overcome evil. So rather than abolish our ability to see evil in our lives, personal, political, economic, etc., let us so grow in our power of discrimination that we may not shrink from evil, but gird up our loins to "fight, but not as one that beateth the air."

There is a humility that is admirable, a submission that is beautiful, which bows to the inevitable and which says "Thy Will be done." But there is a spirit that is still more admirable and more beautiful, by which one stands in the middle of evil, and *hates it*; in the midst of unnecessary suffering, and longs to *do away with it*; in the presence of social wrong, and established injustice, and longs to *overthrow it* and plant truth and honor in their place; and this spirit says "Thy Will shall be done." This means, "not a sigh of resignation, but a shout of consecration."

Half a century ago many of the preachers of the land said that Slavery was ordained of God and quoted scripture to prove it; they agreed that the black man was intended by God to remain a slave because he was black, and that Slavery should always exist because it *had* existed.

Were they praying "Thy Will be done," as well as that man who arrived at New Orleans on a flat boat, and beholding for the first time the horror of the auction block on which human beings were sold like cattle, the separation of families, the hopeless sorrow of fathers and mothers whose children were torn from their arms to be plunged into worse than slavery, turned to his companion and said, "Hanks, if ever I get a chance to hit that institution, by God I will hit it hard!"

To adopt a suggestion made by Henry D. Lloyd—a Rousseau who proclaims in words, "This is God's Will" is not sufficient, unless there follows a Mirabeau who insists by action that God's Will shall be done; a Garrison and a Phillips to point the way are not enough, unless a Lincoln and a Grant *compel* actual progress toward the ideal.

Thornton A. Mills,
(Extract from an address).

Spiritual Progress.

Give us the fond and wholesome joys
Of home and friends and tender ties,
Yet if too much of sweetness cloy,
And pleasure unmolested dies,
Give us our meed of pain and woe—
The soul needs shade at times to grow.
Make us content with what we have,
But discontent with what we are.
The boat that's anchored in the sand
Goes not beyond the harbour bar.
Give us the courage to break free
And find what we can do, and be.

Ella W. Wilcox.

Why Wait until Too Late?

For some reason or other, people are very unappreciative of those blessings with which they are familiar. Opportunities that present themselves daily are usually passed unheeded.



Nobody ever seems to think of taking advantage of them. Comforts and joys that are ever-present are accepted as naturally as though they were our just deserts. We do not dream of being thankful for them.

Moreover, we adopt about the same standard in our treatment of people. Those who are nearest to us and whom we love the best are the very persons to whom we pay the smallest attention. We accept the tokens of their friendship and affection as though it was perfectly natural that we should receive them, but we do not begin to appreciate them. It is only when these things, and these people, have gone out of our lives, that we waken to a realization of the fact that their presence meant a great deal to us. It is then that we try to recall memories of some of their pains and sorrows, that we may weep over them. It is then that we begin to blame ourselves for not having been more demonstrative in displaying our affection for them. It is then that we cover their graves with flowers and moisten them with our tears.

It is certainly one of the most peculiar traits of human nature that it should be necessary for us to lose a thing before we can begin to appreciate it. It is as though the old song was theoretically right, and that the beauty of the violets and daisies was never noticed until Nature had reclaimed them. If it is a peculiar trait of ours, however, it is also a sorry characteristic.

If this is true—and we can recall instances in our own lives in which we can see where we have missed opportunities to make people know how much we loved and appreciated them—these memories should serve as a lesson to us, teaching us not to draw into our shells like the clam, but to open our hearts to those who love us and who are entitled to our affectionate regard and sympathy. To wait until it is too late can only tend to accentuate our sorrow at their departure.

"What do the dead care for the tender token?" one of the modern poets asks, and that is the question that people, and especially the undemonstrative people, ought to put to themselves. I know of cases in which men have lived and died in total ignorance of the depth of sincere affection in which they were held by many persons. In one instance in particular the man had remarked in my presence that "nobody would care if anything happened to him"; and my sincere protests were regarded as nothing more than the formalities of politeness. He fully believed that there was nobody who held him in anything more than mere friendly regard, and he closed his eyes at last with the feeling that there were few, if any, who would mourn his departure.

At the same time this man was one of the most lovable and most loved men I have ever known. The simple fact is that nobody seemed to take the trouble to make him realize how much they loved him. And there are thousands of such cases, for expressions of appreciation are among the things that are most grudgingly given.

It is a pity that this is true, for the world is none too lavish with its rewards. For those of us who recognize this fact, therefore, there is an excellent opportunity for missionary work, for there is not one of us who cannot, by example as well as by precept, find some chance to preach this gospel of appreciation.

It costs no more to show our affection for a person when he is with us, than it does to wait until he has gone beyond the reach of our words. It costs no more for us to try to share in his sorrows when he himself is bowed low with them, than it does to wait until the burden has become too heavy for him to bear alone, and he has laid it down through sheer weariness of soul.

Instead of waiting to send flowers, why not give words of appreciation and sympathy. It would be just as easy! It would certainly be more effective.

Graham Hood.

The Religion of Cheerfulness.

The Religion of Cheerfulness is a good religion to live by. It is a religion you will never die by, for the truly cheerful person never dies. He lives while he lives. He lives on afterward in the grateful memories of those into whose lives he has brought a little sunshine. He continues to live in the conditions that have been made better by the happiness he has generated. He abides for ever in having become an elemental portion of that great joy that was the cause, and will be the consummation of the universe.

I call cheerfulness a religion because it is a sin not to be cheerful. Nietzsche says that this alone is the "original sin" concerning which we have indulged in so many doleful theological speculations,—and religion is that which helps us to overcome sin.

It also makes life better, sweeter, finer, higher, more livable, and that which performs this good office is certainly a religion. Contrast a home in which there is the atmosphere of good-cheer and courtesy, the habit of taking little disappointments pleasantly and great sorrows trustfully, the fashion of making the best of things, with one where there is fretting and fuming and complaining; and what a real force and centre of righteousness the one home is, which the other is not.

Cheerfulness gives strength—real strength—physical, mental and moral. "You have employed another physician for your son, I see," said one friend to another, "do you think Dr. B. is a man of superior skill?" "No," replied the mother of the invalid, "but Dr. B. comes so cheerily and smilingly into the sick-room, always, that he seems to carry health with him. My son has been distinctly and rapidly growing better since his first call."

A lady had been suffering from nervous depression, and one day a sunny-hearted friend came to see her, and she realized a sudden and continued strength of

courage and of body. "You gave me a mental treatment, did you not?" she questioned her friend. "No," was the reply. But she had unconsciously "treated" her in the truest way.

Joy, of which cheerfulness is the practice, is always connected in our thought with the conception of the ultimate—the fulfilment, the consummation of this universe. You could not for a moment think of God's purpose as being fully worked out, and of there being any unhappiness for any individual, or in any conditions. There must be

"Joy, joy, all over joy."

But this is a religion for daily life and not a mere creed. We must *practise* it, and if we have really felt any of the fascination of its beauty, we may ask ourselves how we may do this most effectively. The first answer is simple and demonstrable:

1. Practise it—that is all. That means—try, and keep on trying, and then *continue* trying, to be cheerful.

2. Be cheerful when you feel like it. There are times with all of us when there wells up within our hearts that marvellous, mysterious fountain of joy. When you feel that, encourage it, make the most of it, cultivate it.

3. Be cheerful when you do not feel like it. That is harder, but it is more important. Mrs. Wiggs' receipt for cheerfulness was a good one. She said: "Sometimes I find I have a lot o' troubles on hand. Then I gather them all up, and shove them down in that old chest, and then I jest set on it and la'f!"

4. Remember that it is your attitude toward life that causes your happiness or unhappiness, and that, through you, causes the happiness or unhappiness of many others. We have thought that events and environments were responsible, but we have thus mistakenly burdened them with capacities they do not possess. Maeterlinck writes:

"If all who count themselves happy were to tell very simply what it was that brought happiness to them, the others would see that between sorrow and joy the difference is but between a gladsome, enlightened acceptance of life, and a hostile, gloomy submission, between a large and harmonious conception of life, and one that is stubborn and narrow."

5. Consecrate yourself to the sacred task of cheerfulness. Wherever you are, in whatever circumstances, whenever you can—be cheerful. It is holy work. Do not enter into it fitfully, spasmodically, now and then, with only a portion of your powers, but, with all there is of you, be steadily, seriously cheerful.

And there is a secret I must tell you—an open secret, one that you can read in your own experience, if you will but write it there. If you perseveringly and intelligently wear the armour of cheerfulness, nothing can hurt you. The sting, the disappointments, the antagonisms, the bereavements of life may cast themselves against you, doing their worst, but you will be joyfully proof against them.

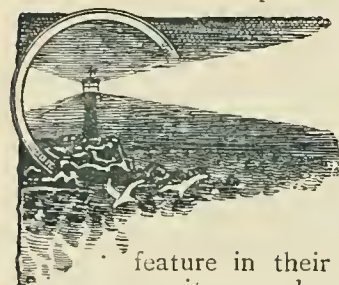
There is one more reason why I have called cheerfulness a religion. It is because it is so inseparably bound up with the idea and exercise of trust—that faith which confides in the whole good order of the universe, in the wise Love that guides and permeates all things. We cannot be trustful without being cheerful, and we cannot be unfailingly cheerful without trusting. And trust is the cornerstone, the basic principle of all true religion.

Mary Russell Mills.

(Part of an address delivered before The Fellowship, Los Angeles.)

Editorial Notes.

So many encouraging developments and signs of progress have manifested themselves during the past few months that a selection



of the same for these columns is quite a difficult task. The press-cuttings which reach me, reveal the fact that the chief Journals of this country, as well as many of other lands, are now making the subject of Food Reform a distinctive and regular feature in their pages, whereas a few years ago it was only mentioned upon rare occasions, and then generally with ridicule.

Three of our largest daily newspapers have been simultaneously running columns of literary matter and correspondence under the heading of "What shall we eat?" and this significant occurrence has led to much unwonted interest in the subject being extended to the provincial Press, and to corresponding admissions of the need for dietetic reform and of the advantages of abstinence from flesh-food in favor of a mixed fruitarian dietary.

Upon certain points our most influential Journals now seem agreed, viz.: (1) That the orthodox conventional meat diet has been weighed in the balance and found wanting; (2) That the Food Reform Movement has come to stay, and that all classes of society are becoming influenced by it; (3) That we have all been accustomed to eat too much meat and to overfeed ourselves generally, and that the necessity for moderation, a simpler diet, and more hygienic methods of living is *imperative, obvious and ungainsayable*; (4) That "Vegetarianism has got its grip on Society and does not mean to let go."

* * *

Society Vegetarians.

The names of some of the more important Society leaders who are exemplifying or advocating abstinence from flesh food have recently been published in contemporary Journals, and the list includes the following:—The Duchess of Bedford, The Duchess of Portland, The Duchess of Rutland, Lady Plymouth, Lady Paget, Lady Henry Somerset, Lady Gwendolen Herbert, Lady Helen Lacy, Lady Isabel Margesson, Lord Howe, Lord and Lady Drogheda, The Marchioness of Anglesea, The Countess of Lytton, Lord Ronald Sutherland Gower, Baron and Baroness Meyer, Prince and Princess Troubetzkoi, Lady Windsor, and Lord Charles Beresford. Many prominent leaders of public thought have also identified themselves with the Food Reform Movement and have become abstainers from butcher's meat, and amongst them are the Pope, Dean Wilberforce, D.D., Rev. R. J. Campbell, D.D., General Booth, Mr. and Mrs. Bramwell Booth, The Hon. Edward Lytton (Head Master of Eton), and Mr. C. Arthur Pearson.

It is further stated in the Press that amongst the 'almost persuaded' are The Rt. Hon. A. J. Balfour, Major-General Baden-Powell, Sir Squire and Lady Bancroft, Mr. E. Benson, Mr. Asquith, Sir John Durston, Mr. Keir Hardie, Mr. Cyril Maude, and Mr. William Archer.

Two most significant public declarations made collectively by a number of medical men, who represent the opinions of a much larger number who might also have been signatories, have recently been published in our chief newspapers. The first of these is as follows:

We, the undersigned medical men, having carefully considered the subject of Vegetarianism in its scientific aspects, and having put its principles to the practical test of experience, hereby record our emphatic opinion that not only is the practice based on a truly scientific foundation, but that it is conducive to the best physical conditions of human life.

The diet of Vegetarianism provides all the constituents necessary to the building up of the human body, and those constituents, as proved, not by the misleading tests of the chemical and physical laboratory, but by the experience of numerous persons living under normal conditions, are at least as digestible and as assimilable as the corresponding substances obtained from flesh.

We, therefore, claim Vegetarianism to be scientifically a sound and satisfactory system of dietetics. Moreover, considering the liability of cattle and other animals to ailments and diseases of various kinds, and the pure character of food obtained from vegetarian sources, we are convinced that abstinence from flesh-food is not only more conducive to health, but from an æsthetic point of view is incomparably superior.

Robert Bell, M.D., George Black, M.B. Edin., A. J. H. Crespi, M.R.C.S., H. H. S. Dorman, M.D., Albert Gresswell, M.A., M.D., Walter R. Hadwen, M.D., L.R.C.P., M.R.C.S., J. Stenson Hooker, M.D., Augustus Johnston, M.B., M.R.C.S., H. Valentine Knaggs, M.R.C.S., L.R.C.P., Alfred Bolsen, M.D., Robert H. Perks, M.D., F.R.C.S., John Reid, M.B., C.M., George B. Walters, M.D.

The second Manifesto, which is supported by names that exert great influence, is more cautiously worded, but urges the necessity which exists for the dissemination of knowledge concerning the hygienic and nutritive value of cereals, fruits and vegetables.

"We desire to endorse the opinion expressed in the Report of the Inter-Departmental Committee on Physical Deterioration that insufficient and improper food is a prominent factor in the causes to which degenerative tendencies might be ascribed, and that it also tends to produce a craving for drink.

"As the Report shows that there is a very large amount of ignorance about the right choice and proper preparation of food, and as much distress would be lessened by a knowledge of foods which nourish completely at the least cost, we venture to urge the Lord Mayors and Mayors of London and of other cities and towns, all municipal authorities, societies, and individuals interested in ameliorating the condition of the people to direct attention to this important subject.

"Without advocating any special system or diet, we urge teaching the economic and nutritive value of much-neglected staple foods such as oatmeal, wheatmeal, barley, rice, maize, peas, beans, lentils, nuts, fresh and dried fruits, green and root vegetables, as their more general use would promote the health of all classes of society."

The manifesto is signed by, among others, Sir James Crichton-Browne, F.R.S., Sir Lauder Brunton, F.R.S., Dr. John Beddoe, F.R.S., Mr. Edward Berdoe, Sir William Crookes, F.R.S., Mr. A. D. Fripp, K.C.V.O., C.B., Mr. A. Pearce Gould, Mr. George Henslow, Dr. Robert Hutchinson, Dr. Robert Miller, Dr. W. R. Smith, Mr. W. B. Tegetmeier, F.L.S., Dr. Sims Woodhead, and Sir Samuel Wilks, Bart., F.R.S.

All who are working in connection with the Humane Diet Movement will rejoice that these declarations have been made, for nothing is more conducive to the furtherance of our Cause than the friendly co-operation and support of our Medical and Scientific leaders of thought.

I am now frequently receiving letters from Physicians saying that they approve our work and literature, and are ready to help us achieve our Ideals; and I am often able to put patients, who want medical treatment on fruitarian lines, into touch with them. I invite all such Doctors to let me have their names for our Register, and I should like to make known the fact that any Physician can obtain instructive books and pamphlets concerning this important Reform (gratis) by writing to the Hon. Secretary of our Order.

A Notable Luncheon Party.

The Duchess of Portland recently gave a luncheon party at the Eustace Miles Food Reform Restaurant, and thus established a precedent, which, I hope will be followed by other leaders in the fashionable world, both at public Restaurants and in their own homes. The guests included the Duchess of Marlborough, Lady Cynthia Graham, Lord Revelstoke, The Rt. Hon. A. J. Balfour and Miss Balfour, and other representatives of aristocratic society. The menu was as follows:—

Hors d'Œuvre: Mock Ham in Aspic, Olives Farcis, Soups: Tomato and Lettuce, Petite Marmite, Darné of Mock Salmon. Entrées: Galantine with Salad, Egg and Cheese Beignets and Green Peas, Protose Cutlets à la Jardinière. Sweets: Devonshire Junket, Proteid Ice Pudding, Pear Melba. Salads: Russian, Tomato and Lettuce. Dessert. Coffee.

* * *

Against Vivisection.

A great debate on the subject "Shall Vivisection be Abolished" took place at Glossop, on July 24th last, between Dr. W. R. Hadwen, M.D., L.R.C.P., M.R.C.S., and Dr. T. Eastham, M.B., Ch.B.

Each speaker was allowed three opportunities for establishing his position and voicing his convictions, and the crowded audience that had assembled was left to judge as to which advocate had proved his case.

Dr. Hadwen described the atrocious cruelties connected with vivisectional experimentation and affirmed:

"That although such cruelties has been practised for some 3,000 years there had not, so far as he knew, resulted any relief or cure in any human malady or disease which might be attributed to these repulsive investigations.

"That certain facts might have been gained from them he did not doubt; one important fact was, that there was no discovery which had been made by one vivisector but had been denied by another, but there was certainly no useful knowledge that he was acquainted with, that was alleged to have been gained through Vivisection, but could have been obtained, and had been obtained, equally well by other means. . . . The practice of Vivisection was solely in the hands of about 300 licensed men, many of whom were not Medical men at all. Apart from the uselessness of Vivisection, he maintained that it was unscientific. They could never be certain that the result obtained in an animal would apply to a human being."

After showing how farcical was the pretence that animals were properly anæsthetised before suffering under the vivisector's knife, and how futile were the claims made for 'Anti-toxin' and other serums, seeing that the death rate from Diphtheria in England and Wales was considerably less before Anti-toxin was discovered than it has been since, Dr. Hadwen completed a long and able speech in the following manner:—

"Whilst, however, he viewed scientific experiments upon living animals as cruel, unnecessary, unscientific and misleading, he would say that even had it been justified by proved success in aiding the alleviation or the cure of human diseases, he would still look upon Vivisection as unjustifiable upon moral grounds. Animals had Rights, and men had no right to exploit them in this way for their own selfish ends.

"In days gone by it was customary to extort from helpless prisoners, by means of torture, secrets which otherwise could not be obtained. What was done in those days in the name of politics and religion, was done in these days in the name of science. An increased sense of human rights and Justice, as well as of pity for the helpless and oppressed, had caused such torture to be looked upon as immoral, and he made the same claim for the poor and oppressed in the animal creation.

"The righteous indignation of a nation swept away the slave traffic, and the black man or woman came to be looked upon as a fellow creature who had a claim upon the sympathy of a Christian state. Look at the dog—as loyal, as affectionate as, perhaps more so than, any human being; he had saved their lives a thousand times, he would lick the hand of the man who struck him

his death blow—and they allowed that noble creature that trusts them so implicitly, to be cut and carved alive, and tortured in inconceivable ways, in order to discover secrets for their benefit—for the benefit of a creature inferior to it in many noble traits. It was a cowardly science, it was contrary to the whole tenor and spirit of Christian love and sympathy, and without hesitation he said it ought to be abolished"—(loud applause).

Dr. Eastham attempted to justify Vivisection by referring to the custom of butchering animals for food, and by other plausible sophistries which did not in any sense answer Dr. Hadwen's arguments.

At the conclusion of the Debate, the audience, by an overwhelming majority, signified its disapproval of the practice of Vivisection.

* * *

New Cure for Dipsomania. The following paragraph from the *New York Mail* may prove useful for persuading Temperance workers to consider the value of Fruitarianism as a solution of the Drink Problem:—

"A man with the drink habit was persuaded to try using oranges as a cure. He says his physician advised the use of oranges, and the trial began with the eating of one orange before breakfast and one every time thereafter that he thirsted for the stimulants he had been using. Gradually the desire succumbed to the treatment and now for more than a year the patient has felt no inclination whatever to return to the use of intoxicants. Eleven of his friends similarly afflicted with the drinking habit have profited by this man's experience. It is certainly a very pleasant cure."

I should like to take this opportunity of stating to our readers that the juice of oranges, if liberally indulged in, is a speedy remedy for many ailments of an inflammatory nature—such as eruptions, ulcerations, painful inflammation of the mucus membrane in any part, and in fact all maladies which suggest overheating of the blood and uric-acid accumulations. But the remedy must be accompanied by abstinence from excessively heating food, such as porridge (taken in hot weather or in too large a quantity), meat, etc.

* * *

Saul among the Prophets. The Prime Minister, upon the occasion of the passing of the Scotch Small Holdings Bill, urged in the House of Commons the advantages of purity and simplicity of diet. His words were as follows:—

"I do not think the Scotch farm labourers will be equal to their performances in the past if they abandon the oatmeal and milk on which they themselves and generations before them have been nourished, and adopt the substitutes of a more or less pernicious kind which the ingenuity of modern times has provided."

After this the Scotch Small Holdings Bill was read a third time without a division.

* * *

How to make Holidays Hygienic. A description of a visit to the "Summer School" of the Vegetarian Society, published in the *Eastern Morning News*, bears eloquent testimony to the healthfulness of those who gather together for a fortnight at this annual "Simple Life" holiday. After describing the gymnastic exercises, and healthy open air recreations, and simple idyllic style of living, the article refers to the physical condition of those assembled.

"They were drawn from various classes, some were artisans, mill hands, manufacturers, teachers, journalists, and doctors. Those who were pointed out as life-vegetarians had a specially good complexion, and the young girls were well developed and strong. They were very keen on bathing and tennis, and every night they had a fancy-dress ball, or a concert, or a lecture. That they are hardy, may be surmised from the fact that many carried their mattresses out into the garden and slept in the open air.

"In the bodies of vegetarians there is no uric acid, and, consequently, no rheumatism, lumbago, or the like. Further, it is said that all sorts of noxious tumours and swellings, and even Cancer in its advanced stages, have been known to yield and

disappear under vegetarian diet. As a general rule, those who were life-vegetarians could boast as great a freedom from doctors' bills as a Christian Scientist.

"As abstinence from meat is held to eradicate all evil passions, it might be expected that a school of vegetarians would be an abode of peace, harmony, and goodwill. No signs of anger, or even displeasure, were seen; late comers at meals were greeted by clapping of hands—the only token that their unpunctuality was noticed."

* * *

The British Breakfast.

Dr. Emil Reich likes to have his say upon most subjects, and he often speaks to good purpose. His recently published "Condemnation of the British Breakfast" is particularly severe, but if it leads any of the public to lessen their daily consumption of the conventional unhygienic meat-foods it will do good.

He condemns the British breakfast out and out—ham, eggs, and fish, chop and steak—and the British matron shares in his censure; for he hints that 'mere man' eats, not what he wants to eat, but what is set before him, by the mysterious feminine providence which presides over his household.

"The British breakfast is an attempt to get rid of a man for the rest of the day. No man could eat the breakfasts provided for him unless artificially habituated to them. . . . English women get rid of a man by filling him up with pies, cutlets, eggs, and such heavy stuff, which he cannot digest until four in the afternoon, so that they may go shopping and spend money which he cannot afford."

The *Glasgow Herald* comments in a satirical vein on these utterances thus:—

"There is thus a subtle, obnoxious, and unsuspected connection between heavy breakfasts and Summer Sales, between bacon and bargain counters, between filleted fish and fish sixpenny per cent. below cost price. We have not so poor an opinion of British matrons as to suppose that they will go on over-feeding us at breakfast when they learn, on the highest authority, that dyspepsia, nervous prostration, and even heart disease are the results of this practice. If the appeal to feminine compassion fails, one can play upon the desire for pretty things. Black bread for breakfast is Dr. Reich's ideal way of beginning the day; and the sum which can thus be saved off meat, and fish, and eggs, should enable ladies to buy lots of dainty gear for which they have no earthly use, even when the goods have not been marked down to 1s. 11½d."

* * *

A Proposed Annual Festival.

Our Indian Councillor, Mr. Labhshankar Laxmidas, has sent me the following letter, and as his suggestion is a most excellent one, and is likely, if followed, to result in a great increase of activity and usefulness on the part of our Members and Comrades, I have great pleasure in commending it to all our co-workers for the Food Reformation.

THE O.G.A. FESTIVAL.

To the President of The Order of the Golden Age.

DEAR SIR,—

I would like to suggest that it would be desirable for many reasons that all the Members of The Order and also those whose lives have been blessed through reading the official publications, should set aside the Anniversary of the Foundation of The Order (November 5th) as a day for special service in furtherance of our ideals.

This would be a most appropriate method of thanksgiving and it would also keep alive the sense of personal obligation (so easily forgotten) which all Members ought to feel to labour for the conversion of Christendom to humaneness and to the hygienic life. Thousands of new converts might thus be made, and the small spark of missionary zeal which exists in many hearts might thus be fanned to a flame—with the result that many who have hitherto imagined that their talents and influence were too insignificant to be of value would discover that they also could be powerful for good and the means of turning many to a better way of living.

I would also suggest that all Members should collect money on that day for the propaganda work of The Order, so that its educative literature might be more widely distributed to public institutions throughout the world and to persons of influence whose adherence it is most desirable to win. And that each

should write a letter to the President to say what personal effort had been put forth during the past year and what special experiences had been met with, and to make any helpful suggestions that would assist the Executive Council in the direction of the Movement.

On the Anniversary Day, every effort should be put forth to hold local public meetings at which the aims of The Order could be explained and the advantages of the humane life and the fruitarian system of living could be set forth; and if each Member were to seriously undertake to bring about such a meeting at least once a year, our sacred Cause would go forward with much greater speed.

Let me take this opportunity of reminding all my comrades in this noble Work, that millions of animals are suffering death in various cruel forms while the barbaric habit of feeding upon slaughtered bodies still prevails; and that the cessation of all this needless butchery, and the pain and disease that afflicts mankind in consequence of it, depend entirely upon the earnest efforts of those whose eyes have been opened to the truth concerning this matter.

LABHSHANKAR LAXMIDAS.

Junagad, India.

Many meetings have already been planned in various centres and if those of our readers who feel able to arrange a Local Meeting will communicate with our Secretary, announcing the time and place, notices shall be forwarded from our Headquarters to Members of The Order residing in the same district to invite their co-operation.

In order to enable our numerous friends who are not in a position to arrange meetings to participate in the special effort that is proposed, several new leaflets have been printed for the purpose of distribution in public assemblies, Reading Rooms, Hotels, railway carriages, etc., and also by enclosure in personal correspondence. These are entitled:

Humaneness put to the Test. By Dr. Josiah Oldfield. Price Two Shillings per hundred, post free.

Ten Reasons Why the use of Flesh Food should be Abandoned. By Sidney H. Beard.

Twelve Reasons Why the Ideals of The Order of the Golden Age should be exalted, and its work supported by Patriots, Humanitarians and Philanthropists of all Nations. By Labhshankar Laxmidas.

These latter will be supplied at 1s. per hundred post free, and I hope that all our sympathetic readers will send for a parcel and thus show their active interest in our beneficent and humane Crusade.

* * *

"Scientific Nonsense." Sir James Crichton-Browne has 'put his foot into it,' as the saying goes. After quite recently signing a Manifesto in favour of educating the public to appreciate the nutritious and hygienic value of cereals, legumes, fruit, etc., as food, he has in a weak moment, and owing to some mysterious motive, launched out in high praise of sirloins and chops, and of the obviously unscientific policy of eating anything that is put before one without asking questions. The *Tribune* in a leading article entitled, 'Food, Folly and Fraud,' published on Sept. 19th, administered a satirical rebuke which contained the following sentences:—

Sir James Crichton-Browne's trenchant address to the Sanitary Inspectors' Association, while it has evoked a storm of controversy, has at any rate served a most useful purpose in demonstrating the foolishness of the man whose proud boast it is that "he never notices what he eats." . . . When Sir James Crichton-Browne proceeds from the subject of sanitary precautions to the subject of a scientific diet, he is at once trespassing on highly controversial ground, as may be seen from the interviews with leading vegetarians which appear in another column. Sir James Crichton-Browne, champions the produce of the shambles—succulent sirloins and juicy chops—with an almost sanguinary zeal. His opponents retort,

in the cause of nuts, fruits, and roots, with a vigour which suggests an origin in vegetarian controversy for the colloquial phrase, 'giving him beans.' * * *

The publication of Sir James Crichton Browne's 'exhortation' led to several Press representatives seeking interviews with Dr. Oldfield, as he is now regarded as the most eminent Specialist in Diet.

The following reply, published in the *Daily Chronicle* and *Morning Leader*, is a weighty utterance:—

"Sir James Crichton Browne has been talking about two things. First, about what he calls the craze of girls wanting to get thin, and, secondly, about the evil of what he calls vegetarianism. With regard to the first, my experience lies largely with the higher classes and with the lower classes. With regard to the lower class Sir James is entirely wrong. The majority of poor girls are suffering already by bad food and want of food. They have no need to try to get thin. There are so many of them anæmic, and below par, and wanting in vitality, that their whole life is centred upon getting enough for their daily needs.

"With regard to the higher classes, Sir James is hopelessly wrong. There is no finer set of women in the world, that I know of, than the English higher-class coming generation. It is out of this class that we get women politicians, women surgeons, women physicians, women reformers—they are a class of independent, wide-reading, healthy, intellectual women, and I do not find amongst them anything of such a craze as Sir James talks about.

"I tell you where he has been misled. The women of the higher classes to-day are full of keen earnestness to become sound and healthy, and they tend to become somewhat athletic—golf, hunting, fishing, walking, cycling, tennis, and all the various outdoor sports are attracting them.

"The result is that they don't become obese and fat; they become fine, muscular and handsome young women. There are a few girls, who tending to become fat, and not having courage enough to take proper outdoor exercise, may drop into the insidious habit that Sir James talks about, but they are only a few of the poorer specimens who in no way represent the coming generation of English women. Therefore, my opinion is that Sir James has got on a mare's nest about what he calls this craze.

"Then with regard to his diatribe against the great wave that is coming over modern society with regard to the dietary, Sir James is old-fashioned. But it is popular and pleasing to tell people 'to eat what they like.' Most people like meat, and eat it, and more meat is eaten to-day than there was 100 years ago, owing to the influx of cheap foreign meat. Therefore, Sir James is simply telling the people to go on doing what they are doing—which is a pleasant thing to say, and a popular thing to do.

"Sir James speaks simply in theory—on hearsay evidence. I speak from having tried meat-eating for 20 years, and fruitarianism for a quarter of a century, having had under my care nearly 3,000 patients upon a strictly fruitarian dietary, and being in charge of the Lady Margaret Fruitarian Hospital at Bromley.

"I am surprised, after we have had this wonderful world-exhibition before us of the American-Spanish war in Cuba and the Japanese-Russian war in Manchuria, that anyone who is at all of a scientific mind should speak against a non-flesh dietary. If there was one thing more striking than another, it was that the War Correspondent who was in Cuba should point out that the American soldiers, fed upon the best Chicago mysteries, when they were wounded, were practically done for and sent to the rear, and never again went into the fighting line; while when the Correspondent was in Manchuria, he found that the grain-fed Japanese who were wounded, and almost cut to pieces, were back again in the fighting line in an incredibly short time.

"There is to-day, a new spirit abroad, about which Sir James Crichton Browne apparently knows nothing—a spirit of scientific humaneness, a spirit of sanctified commonsense, which takes into consideration not only the needs of the stomach, but the preceding agonies which prelude the meat when it goes to the table. It is this combination of religion, of humaneness, of mercy, and of science which is leavening the best classes of the people, and is demanding for the future race a dietary in harmony with it, and that is a fruitarian dietary.

THE FALL OF ROME.

"It must never be forgotten that Rome went on the same way that England is doing now, and that she did not come to an end through simplicity of living or through Spartan fare, but through

the luxury of the chops and the meat which Sir James is now recommending to England to go on indulging in.

Rome fell through the luxury of her meat dietary, and we, seeing and dreading the danger, are warning England that the future of England lies in a return to a more ascetic Spartanism. I know no race which has ever fallen through the asceticism of its people, and yet Sir James Crichton Browne is trying to warn us against becoming too ascetic. All races, that have fallen, have fallen through the luxury of their diet, and therefore Sir James is only bidding us go on in the same way that Rome went to her ruin." * * *

A Response from Eustace Miles.

Amongst the many replies that have been publicly made to Sir James by medical men and others, a most crushing retort was administered by Mr. Eustace Miles, M.A. (the Ex-Tennis Champion).

It was as follows:—

"Sir James is always definite and outspoken; for that we must be thankful. He speaks what he thinks. It is a pity that he does not collect evidence before he speaks. He would then be less sweeping than he was in his remarks on Food Reform. He condemns 'a purely vegetarian diet,' implies that no choice of food is necessary for anyone ('Take the gifts the gods provide thee. Nothing is common or unclean'), and suggests that those who feed on special foods (he cites lentils) are 'cultivating inanition.' He has evidently been at no pains whatsoever to look before he leaps.

"Now, in the past few weeks, I personally have received over 800 letters from people who are dissatisfied with the 'eating whatever is offered' plan, which is apparently commended for all alike by Sir James Crichton-Browne. These letters were sent by the readers of only one paper, and I may safely conclude that the readers of all English papers, together, would furnish many thousands—perhaps tens of thousands—of similar cases in which Sir James's advice had been followed to the letter up to the time when the results became intolerable.

"Among the disadvantages of this haphazard mixed diet—though the people were wrong to attribute the symptoms entirely to the diet alone—were dyspepsia, nervousness, sleeplessness, constipation, gout, rheumatism, depression, irritability, emaciation, and—poverty. Not a small proportion of the writers felt that the preparation of the flesh foods was simply disgusting.

THE REAL VEGETARIANISM.

"It may be asked, however, if 'vegetarianism' would certainly cure these complaints. I answer, at once, that haphazard, unscientific, inartistic 'vegetarianism'—a diet of badly cooked potatoes, cabbages, porridges, etc.—will probably not cure them. But this is not a fair reason for condemning all Food Reform. Possibly there are many readers of the *Tribune* who do not realize that, if you cut off all flesh foods altogether, (including fish and fowl) you are not left to live on lentils or other vegetables, or on fruits, but you have your choice of some twenty varieties of diet. I myself, after my comparatively few years of experimentation and cookery, have well over 1,000 different recipes, apart from various combinations of uncooked foods. I will gladly send a few of my favourite ones to any reader of the *Tribune* who cares to try them, and who will send me a stamped addressed envelope. Nothing else, probably, will convince him that he can give up flesh foods (by degrees, if he is an ordinary person) and yet not live on vegetables alone.

"As to the results of the diet which I personally prefer, I find that, if I modify it to suit personal likes and dislikes, it is almost always satisfactory. So I consider it a sufficient answer to Sir James merely to state that where the fleshless diet has been tried sensibly—with science, art, gradual progress, and tact—the results are generally preferable to the results of the ordinary mixed diet. And I maintain that the results of such experimentations, in thousand of cases of those who have lived on both sets of diet, and so can judge by contrast, is stronger evidence than the mere assertion of any person or persons who offer no proof that they have carefully collected all the statistics available.

"Above all, I would ask Sir James for how long a period he himself has tried a sensible—a scientific, artistic, and gradually adopted—fleshless régime, and what the effects of such an experiment were? Unless he has made it, or unless he has taken the pains to collect all possible data as to the effects, not of haphazard 'vegetarianism,' which we do not defend, but of rational foods, without meat, but with plenty of proteid or albumen and other elements to keep the body and mind in a fit condition, I ask the thinking public not to listen to him, but rather to listen to the thousands who have tried it."

"If every man was as good as he would have his neighbour be, Earth would be a Paradise."

**The
Canadian
Branch of
the O.G.A.**

On May 31st, 1907, the Canadian Branch of the O.G.A. was formed with the following Officers and Committee:—President, Sidney H. Beard; Hon. Secretaries, Florence Helsby, 31, Sussex Avenue, Montreal; H. B. Adames, F.R.A.S., 10, Osborne Street, Montreal; Hon. Treasurer, Prof. Henry Helsby; Committee, Mrs. A. Chennell, Miss Myra Stevens, M.E., Miss F. Helsby, Mr. H. B. Adames, F.R.A.S., Prof. Henry Helsby.

This Branch is under the direction of its President, and its propaganda is conducted on exactly the same lines as the parent organization. Those who have been instrumental in forming this Canadian Branch are all enthusiastic and well tried members of the O.G.A., and are determined to make their influence felt on behalf of the weak and defenceless, and as advocates of hygienic ideals. They hope by the circulation of the literature of The Order, to do much good, and believe there will be a great reaping in this splendid and vast country if the seed is properly and widely sown. Therefore they invite all humane souls in Canada to come forward and help them to exalt our flag and carry our Cause to victory.

Several very favourable Press notices, concerning this hoisting of our flag in the Dominion, have appeared in the Canadian newspapers, thus winning public attention at once for our Ideal. The *Montreal Daily Herald* devoted a column of space to our Movement and our various reasons for advocating Food-Reform. It commenced thus:—

THE ORDER OF THE GOLDEN AGE.

INSTITUTION OF A FOOD REFORM MOVEMENT WHICH IS LIKELY TO MAKE CONVERTS IN CANADA.

The institution of a Canadian branch of the Society that bears the above suggestive title is a "sign of the times," which indicates that the Food Reform Movement that is now spreading so rapidly over Europe and America is likely to invade the Dominion also, and to win converts among the more thoughtful sections of the community. For wherever this somewhat idealistic but yet practical organization is operating by means of its voluntary missionary workers, humanely disposed men and women are being made to realize that many of our social ills would be remedied by the general adoption of a more humane, natural, and hygienic dietary.

Thousands have been induced, in the forty-three countries and colonies in which The Order circulates its literature and has enrolled workers, to abandon altogether the use of the flesh of animals as food, and it is these converts who become in their turn enthusiastic advocates of the simpler way of living. In consequence of physical benefit that they have experienced through making this change in their daily habits, or because they realize intensely the cruelties that are inevitably involved in the flesh traffic, these disciples of what may be termed the Pythagorean revival, proclaim far and wide their beneficent ideal, and urge everyone to live henceforth upon the fruits of the earth (including cereals, pulses, nut foods, and dairy produce) instead of upon the products of the shambles.

Their Evangel is claimed to be free from "faddism," is reasonable, and is based upon well-established scientific data, and incontrovertible facts that are clearly set forth in the numerous books and pamphlets published by the Order and in its official magazine, *The Herald of the Golden Age*. The way is made comparatively easy for the would-be food reformer, and when one reads the guide books that are issued by the Order, one is compelled to admit that not only is the path of the humane-dietist a feasible one, but also most pleasant and inviting. For such a variety of toothsome recipes are included in the programme, that the average reader is constrained to exclaim, apart from all humane considerations, "Almost thou persuadest me to become a fruitarian."

After quoting extensively our arguments why flesh-eating should be abandoned, the article concluded as follows:—

"These weighty reasons, which are well supported by sound evidence, certainly deserve the consideration of all cultured and religious persons, and it is quite possible that this new Movement may prove to be a very practical form of philanthropy, as well as a most ingenious plan for the prevention of cruelty to animals."

The success attending this formation of our Canadian Branch, leads me to hope that the example thus set by our Comrades may be speedily followed in other lands. We want devoted pioneers, with sound heads and hearts in every country, city, and town, to act as Hon. Secretaries, and to aid in evangelizing their respective neighbourhoods. I therefore invite humane and philanthropic men and women to come forward, and to dedicate some portion of their time and talent to this beneficent form of Christian endeavour.

* * *

**Our
Propaganda
Fund.**

The following donations towards the extension and maintenance of our Missionary efforts have been received since our last issue (irrespective of amounts received for literature and for our Magazine). To all

these good friends of our Movement the thanks of the Council are tendered.

	£	s.	d.		£	s.	d.
Dr. O. L. M. Abramowski	7	6		Miss A. Ley ...	2	6	
Mr. H. B. Adames ...	4	0		Mr. D. McNicol ...	5	0	
Mr. Sidney H. Beard ...	50	0	0	Mr. U. Musadilali ...	2	9	
Miss L. M. Belletti ...	2	6		Mr. H. C. Naylor ...	10	0	
Mr. F. G. Binning ...	2	6		Miss C. Normand ...	10	0	
Miss E. E. Bradley ...	2	6		Normasji Kharsedji			
Colonel Sir F. Cardew	5	0		Sethna ...	10	0	
Dr. J. J. Carrick ...	2	6		Miss M. I. Oldham ...	5	0	
Mrs. Chennell ...	2	6		Mr. J. A. Quinton ...	2	6	
Mr. J. A. Chetham ...	2	6		Rao. Bahadur Vissanji			
Mrs. J. P. Clarke ...	10	0		Khimji ...	1	0	0
Mrs. H. Cottrell-Dormier	3	6		Rao. Bahadur Vissanji,			
Mrs. Cowdell ...	2	6		Khimji (2nd donation)	10	0	0
Mr. F. E. Cox ...	2	6		Mrs. A. van Rees ...	2	6	
Mr. N. R. Dharmavir ...	3	0		Mr. M. Ringrose ...	3	0	
Mrs. A. Forrer ...	2	6		Mr. Sydney Rist ...	5	0	
Mr. H. Goslin ...	3	0		Dr. H. A. Roome ...	5	0	
Miss S. A. Grinsell ...	5	0		Mr. C. H. Rugg ...	1	1	0
Mrs. E. Hadden ...	2	6		Mr. W. S. Tissendie ...	10	0	
Mr. Leon Hymans ...	1	1	0	Mr. I. J. Vasarada ...	2	6	
Mrs. Jordan ...	2	6		Mr. E. A. Webbe ...	3	0	
Mr. George Keen ...	4	0		Mr. F. W. Wheeler ...	3	6	
Mrs. Knox-Field ...	2	0	0	Rev. H. J. Williams ...	2	6	

Our exchequer is empty, but I have no doubt that those who share our great Ideal concerning the ultimate abolition, throughout Christendom, of the carnivorous habit, with all its cruelties, will still unite with me in making such gifts of time and money as are merited and called for by such a distinctly beneficent form of Christian endeavour.

The native philanthropists of India are contributing most generously towards this work of humanising Western thought, custom and sentiment. And, although we go to them bearing the Christian name, they co-operate in the most hearty and fraternal manner, and circulate our literature throughout India at their own expense—because our hearts are humane and brotherly, and our hands are clean from the stain of bloodshed.

Our work is ever extending; literature is always being sent forth upon its merciful errand from our Headquarters; letters of enquiry are coming by every post; and new converts are continuously being won for our Cause. We devote special attention to persons of great influence, and most of the leaders of thought who have recently come over to the side of the Humane Diet Movement (as in the cases of Dean Wilberforce and Rev. R. J. Campbell, D.D.), have, for months or years previously, been assiduously supplied with our publications, and with personal letters, &c.

And as the fields are 'white unto harvest,' in consequence of the world-wide awakening that is taking place, our motto must be "Forward!"

Conscience and Principle.

When reading a newspaper discussion on the subject of flesh eating, one is struck with the many and widely differing views which are expressed by the various correspondents, and the truth of the old saying, "Many men many minds" is brought home very forcibly. Each writer either consciously or unconsciously lets us have a peep at the state of his mentality or consciousness, some exhibit great refinement, and others quite the reverse.

And all this divergence exists because of the fact that there is no generally accepted law which says distinctly "*Thou shalt not eat flesh.*" If such were the case there would no doubt be many blind followers of that code, simply because it had been expressly laid down in set terms, but that would not of necessity mean that their motives were sincere. The fear of the Law, which entails punishment to the law-breaker, keeps many men from theft, but does not make them honest in the true sense of the word. And so it comes about that, to-day, abstinence from flesh, and the cruelty connected with its production, is a matter of conscience. The alert conscience feels keenly the gross breach of the principles of Mercy and Compassion which so selfish a system of diet entails, whilst the less awakened individual is absolutely unconcerned as to how his dishes of flesh meat are procured; the all-important matter to him is to see that he gets them.

Only a few days ago the writer of this article heard a well-known Bishop make the following astonishing statement: Some things, he said, were matters of *fundamental principle*, and others only matters of *conscience*, as when St. Paul remarked "there be some that eat flesh, and others that eat herbs."

But how and upon what authority does the said Bishop divorce conscience from principle? Is not every good principle based upon conscience?

Cruelty in any form is a breach of a principle, and whether a man's conscience rebukes him or no, the fact remains unalterable. If he be a savage we can forgive him for his conscious breach of the great Law of Compassion, but only because he is a savage.

Our friend the Bishop must have a curiously narrow idea of all that lies behind this great question of the needless slaughter by man of his lesser brethren if he can persuade himself that it does not matter. And yet he is in many ways a broad-minded and advanced thinker. It is, however, very human to seek to justify that which we want to do, and custom dies hard sometimes, however bad it may be.

Those who are working to-day in the grand forward movement of Food Reform, know full well they are working for a Principle, for a great Ideal of Purity, Peace, and Pity—a work which took its source deep down in the awakened conscience, calling to them to come nearer the Light, to depart once and for ever from the pathway of bloodshed and cruelty, from the painful byways of disease and suffering and death, into the great Highway of Truth. Let us all do what we can to spread this our message, not assuming any superiority, but strong in the knowledge that we have a great and vital Principle to forward which shall prove of incalculable benefit to the race. Francis S. Blizard.

Glimpses of Truth.

"Our hearts make our world for us."

"Never condemn a man who refuses to be informed; pity him."

"We want *one* to believe in us; when we have this all else matters little."

"Don't fool yourself. You are not the body in which you find yourself."

"Now is our day of salvation from error, selfishness and all uncharitableness."

"The man who does right, need not worry if somebody catches him at it."

"Though a man devour the finest dinners, the best part of him remains unfed."

"It is to him that overcometh that the crown of life is promised. The first thing to be conquered is self."

"With every silent act of self-denial we shall see more clearly the light of that divine uplifting, which is ever shining through the humble portal of Renunciation."

"All suffering is the restraint which the Law puts upon ignorance and selfishness, and out of such painful restraint Wisdom at last emerges."

"Wherever a soul in any age, or in any place, has caught a glimpse of God, or has heard the voice of the divine, speaking a word to the world, his message belongs to the race."

"Many methods of arriving at self-mastery have been tried. The best and only successful method is to be filled with love. A baptism of love every morning, noon, and night will soon bring self down, and drown selfishness completely."

"Bring the lever of kindly thoughts to aid in raising fallen humanity. Go to the slaves of evil habits with the thoughts in your mind of the possible freedom for them. Take the torch of Hope to those who sit in the darkness of despair. Think only *helpful* thoughts. Live in the light of the rays of the great Father's Love, which streams down upon all mankind."

"When one has mastered himself he may overcome his enemies. Who has not tried to overcome his enemies by force, by wrath, by stratagem? This we may do if we are stronger and shrewder than they. But when it is done there will be no advantage either to the victor or the vanquished. Jesus taught men a new method of dealing with enemies: "Love your enemies." So taught the Apostle: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Thousands of enemies have been conquered in this way. And there is no other way worth trying. If we fail it is because we have not enough love."

The "Tribune" Exhibition.

The exhibition of Summer Foods and Drinks that was held during July at the "Tribune Rendezvous" in London included a brilliant display of fruitarian specialities, and afforded an opportunity for some interesting addresses to be given by well-known dietetic authorities. The most important of these was made by Dr. Josiah Oldfield and was included in a three column report in the *Tribune* of July 19th, under a bold and lengthy headline which read "Great Fruitarian and his Doctrine." Amongst other remarks Dr. Oldfield made the following:—

An exhibition of this sort is one of the most important things the *Tribune* had yet done. We know that for a great many years various Vegetarian Societies had been teaching people how to live cheaply, until three courses for sixpence has become associated very largely with the name "vegetarian." They have proved to poor people that they could get a substantial, filling, nutritious meal for that sum. The Fruitarian Movement teaches that a non-carnal fruitarian dietary is not only economical, but that it appeals to the æsthetic and artistic in us.

People who love that which is beautiful as well as that which is healthful and nutritious, can obtain the best of foods from the kingdom of fruits, and when I say "fruitarian" I do not want you to misunderstand me as the man in the street misunderstands "vegetarian."

It is generally thought that vegetarians live on cabbages, and people shake their heads and say "No." (Laughter). That is a fallacy. People who hear of a fruitarian think he lives on peaches and apricots, and they say "That sounds charming, and I would do the same if I could only afford it."

I have come to the conclusion that it is almost like fighting an impossible wall to make people understand, for each generation deliberately misunderstands the word and comes up smiling, saying that vegetarians live on cabbages. Therefore I never use the word "vegetarian." If I have learned anything from a study of Japanese ju-jitsu, it is to take advantage of the forces of the enemy. Therefore I try to win people over by calling myself a fruitarian.

A fruitarian lives on the kindly fruits of the earth, such as apples, pears, and oranges from trees, currants and raspberries from bushes, strawberries and cucumbers from plants, wheat, oats, and barley from grasses, nuts from the filbert to the cocoanut, and legumens, such as peas, beans, and lentils (with the addition of dairy produce if desired).

If I have done one thing in my life it is to study dietary, and I feel it is sad that such a multiplicity of views are put forward by people, all clamouring different advice, so that the man in the street hardly knows what to believe. Most of you want to be strong and well, and live to a good old age, in spite of your talking about this wicked world and that sort of thing. It is only the good chorister with the angel face who wants to leave it. (Laughter).

Now, who are the strongest types in the world?

Turn to the classics and you will find that the gladiators who fought for their lives fed on figs, dates, barley meal, cheese, and water. That sounds rather a curious combination, yet those are the foods most important for building up the stamina of every race. Cæsar's soldiers, too, mutinied when he gave them mutton, declaring that it was women's food. They had no commissariat and no tinned meat from Chicago.

If you look about the world, to find those who have least to do with my profession—(laughter)—oh, I advise you to have nothing to do with it, never to go to a doctor if you can help it—you will find those who are freest from medical attendance are the peasants of any country. The Scotch peasant eats oat-cake, water, meal, and cheese. The Irish peasant, who is generally fairly troublesome wherever he goes, eats corn, meal, potatoes, and so on. Even in the village where I was a boy the butcher's cart came only once a week. *Then* people were healthy. Now they have all sorts of meat, Australian and so on, and the more meat people eat the greater the fall in the birth rate, and the rise in the death rate.

With regard to old age, you will find people live longest who eat least meat.

The other day I was talking at Oxford to General Booth, who told me that since he had adopted a fruitarian diet he could work better and eat less. He said most people were always wanting to eat. He (at 76 years of age) was always wanting to fast.

And finally, I believe in recognising and obeying our humane instincts and sentiment. Pain *inflicted* means pain *to be endured*, and fruitarians believe and find that they have much less pain *because they inflict less pain* on the lower animals."

The Joy of Service.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
Then shall I, cheerful, greet the laboring hours,
And, cheerful, turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

Henry Van Dyke.

THE TESTING OF CHRISTIANITY.

Christianity can maintain its pre-eminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. The trial which the Christian nations are facing to-day is obvious and inescapable. Let us, at least, be honest with ourselves. If we will not practice what Jesus taught, let us cease to call ourselves "Christian." It may be that some of those whom we have called "heathen" are more Christian than we.

Rev. Philip S. Moxon, D.D.

Twelve Reasons Why

The Ideals of the Order of the Golden Age should be exalted,
and its work supported

By Patriots, Humanitarians, and Philanthropists, of all Nations.

1.—The Order aims at the immediate reduction of human and sub-human suffering, and is working to accomplish this end in a most direct and scientific manner.

2.—Instead of palliating the symptoms of our various social maladies, it seeks to remove the root-cause of most of them, by inviting all men and women to cease forthwith from the daily violation of physical and moral Law.

3.—It teaches that by eating the diseased and cruelly slaughtered dead bodies of animals, man is transgressing against a physical Law of his being (for he was created a fruit-eating creature and does not resemble the carnivora in any respect). Also that he is violating the Law of Love and Mercy, because the horrors of the flesh-traffic and butchery (involving the brutal execution of at least a million animals every day) are totally unnecessary.

4.—It demonstrates (by the publication of numerous books, pamphlets, and its Official Magazine containing facts, statistics, and full information on the subject) that the prevalence of this unnatural habit causes a large percentage of the disease, suffering and demoralization so manifest in Christian and other countries.

5.—It makes known to the public, that the prevalence of Cancer, Appendicitis, Dipsomania, Gouty and Uric-Acid Maladies, Parasitical complaints, and cases of Ptomaine poisoning, is in exact accordance with the amount of flesh-eating that takes place in each country, and that these afflictions are in nearly all instances the natural penalties of physical sin—and therefore avoidable. And that Consumption is also frequently caused by the eating of tuberculous cattle.

6.—It exalts the great Ideal of a World redeemed and delivered from pain, sin and sorrow, and invites all men and women to live a hygienic and humane life, so as to hasten its realization.

7.—It is striving to emancipate tens of thousands of men, women and children from a most degrading and revolting form of work (viz., that of butchery and offal cleaning) and thus to save their posterity from abnormal evil tendencies.

8.—It also seeks to deliver the animal creation from human tyranny and oppression, by inculcating humaneness as being obligatory upon all persons. It affirms that cruelty in all forms (including vivisection, blood sports, etc.) is the result of hardness of heart induced by centuries of carnal diet and the lack of humane education; that men who do not eat flesh are, as a general rule, conspicuous for their kindly sentiment to all their fellow creatures; and that vivisection or torture would not be legalized or tolerated, without strenuous protest, amongst nations that are not demoralized by eating bloodstained food.

9.—It tends to eliminate the War-spirit, for those who live on a bloodless dietary become peaceably disposed and actuated by fraternal sentiment, and they shrink instinctively from bloodshed.

10.—It advocates the true remedy for the Drink Problem—for Dipsomania and Intemperance are the direct consequence of the consumption of inflammatory, stimulating and innutritious food. The worst cases of Intemperance are cured by a fruitarian dietary (as proved in the Inebriate Homes of the Salvation Army), and it would be exceedingly difficult to find a fruitarian drunkard in any land. As the "drink-crave" has been proved to be the cause of about three-fourths of the poverty and crime in Great Britain, it is evident that any remedy which successfully combats this evil must commend itself to all patriotic and philanthropic souls.

11.—It is preparing the way for the advent of an Era of Peace, Health, Prosperity and Happiness upon this Earth, and for the upliftment of mankind to a higher plane of spiritual understanding and experience. Until wanton bloodshed and carnal diet are abolished the triumph of true religion and spirituality, and the manifestation of true Christianity are impossible.

12.—The Order has already been instrumental in causing thousands of cultured men and women, including eminent Leaders of Thought in the Church and State, to embrace these convictions, and to live accordingly upon a natural diet consisting of fruit, cereals, nut foods, vegetables and dairy produce. There is now every prospect, if united effort is put forth, that before many decades have passed the custom of living upon blood-stained food will have been condemned by the conscience of Christendom and Mankind, and will have been totally abandoned by all intelligent and religious persons.

Labhshankar Laxmidas.

Junagad India.

This article can be supplied in handy leaflet form for distribution and enclosure in letters. Price 1s. per hundred. Post free. All members and friends are invited to obtain some.

The Higher Life.

"O may I join the choir invisible

Of those immortal dead who live again

In minds made better by their presence; live

In pulses stirred to generosity.

In deeds of daring rectitude, in scorn

For miserable aims that end with self,

In thoughts sublime that pierce the night like stars,

And with their mild persistence urge man's search

To vaster issues. So to live is heaven;

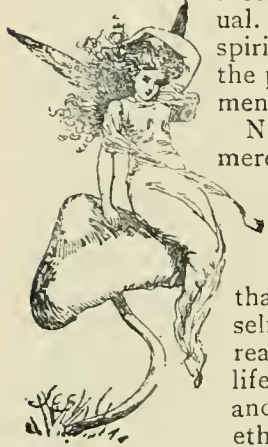
To make undying music in the world."

"In my Father-land are many houses; there is a place for you." The paupered soul must take a pauper's house, but the rich soul goes to a better domicile, and that we call Heaven. Lands and money and goods are only make-believe possessions; man dies and leaves them all; they were never his. But he is what he is. Greatheart is rich, but the heartless man is a bankrupt. Grow, grow! Catch the divine pulsations and live in that effluvia of life, and by it be carried on the waves of a sea without a shore. Law, law—and every law a power which thou mayest hold in thy weak hand! Beyond thee is everything. Above thee is God alone, and beneath thee is no man or thing, but only law, eternal and sure and safe. Littleness and meanness belong to the protoplasm of man, but to thee only magnanimity, goodness, kindness, aspiration after good. Aspire and be inspired!

Ralph Waldo Emerson.

Food for the Psychic Body.

That which we call physical strength is in its best quality, not physical strength at all, but mental energy. The body is the instrument, the mechanism; but the real force is spiritual. Therefore, whatever nourishes the spiritual energy develops and increases the power and capacity for accomplishment.



Now when we think of the body, not merely as matter but as a structure complicated by the psychic body interpenetrating the physical body; when we realize this psychic being as our real self—the self that thinks, perceives, aspires; the self that is immortal in its nature—we realize that in this self is our real life; that we should eat, sleep, bathe and exercise for the best good of the ethereal body.

Here, as many believe, is the explanation of the faith of our friends, the vegetarians. *Animal food produces coarse and harsh vibrations: it is not suited to this finer self, this ethereal body.* The food that is best suited to this psychic body is that of grains and fruits rather than vegetables.

The ordinary food of the well-regulated family—the average well-to-do people—is a terror to gods and men. The only wonder is that there is any available energy after a regimen of soups, fish, meats, game, pastry, ice and heaven knows what! It is a signal triumph of mind over matter that the life goes on at all. The whole system is clogged and all sorts of diseases are induced by too much eating.

The interpenetration of the physical body by the ethereal body is always an essential fact in regard to health. All impressions made on the ethereal react on the physical, and this is the underlying principle of Christian Science—to bring the higher powers to act on this psychic body and thus cause new physical states. This psychic body is in a state of far higher vibration than is the physical. Impressions on it are of a finer character.

More and more can each one learn to carry on his affairs of life by thought than by action. This is like using the electric motor rather than an ox team. It is bringing the swift, sudden, resistless potency rather than the slow, clumsy effort. If one would accomplish any specific result, think on it. Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The most favourable time for successful auto-suggestion is at night. Before going into the unconscious state of sleep, one should impress the suggestions upon the psychic self. They will work outward the next day.

Lilian Whiting.

Look about you. Speak to those you have been in the habit of ignoring. Make friends with every one. Strive to touch life everywhere you can. You will accomplish your tasks better by so doing than by going forward blindly absorbed in meditation or engrossed by internal musings.

Woman's Realm.

Announcements.

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

Bound Volumes for 1906-7 (the copies for the two years bound together) are now being prepared for delivery. Early application from Members and Friends who wish to preserve this valuable record of our Movement and its Ideals, is desirable, as all volumes were quickly sold out in 1905. Price 4/-, post free.

The volumes for 1904-5 are all sold. Volumes for 1898, 1899, and 1903, can still be obtained, Price 3/-, post free.

The following Autumn Lectures and Meetings are announced and many others are being arranged:—Caxton Hall, Westminster, Mr. Sidney H. Beard, Nov. 18th, 8 p.m. Subject: Diet and Health. By invitation from the Psycho-Therapeutic Society.

Bournemouth, Loughtonhurst, West Cliff Gardens, Nov. 5th, 8 p.m. Mrs. Hume.

The Village Hall, Addlestone, Nov. 14th, 8 p.m. Rev. C. M. Bayliss, M.A. "The Advantages of a Vegetarian Diet."

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease, and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelize their neighbourhoods will communicate with the Secretary.

The cost of maintaining the missionary work of The Order in all parts of the world, is met by the voluntary contributions of Members and sympathetic friends.

Members' Badges can be supplied upon application to the Secretary—but only to Members of The Order.



Publications Received.

"Uncooked Foods and How to Use Them." By Mr. and Mrs. Eugene Christian. (Health Culture Co., 151, West 23rd Street, New York. Price One Dollar).

A most useful and instructive book for those who desire to learn how to live on fruitarian diet in its strictly natural state.

"Concentration. The Road to Success." By Henry Harrison Brown. (L. N. Fowler, 7, Imperial Arcade, Ludgate Circus, London. Price 2/-; Cloth 4/-).

According to the author, Success is obtained by knowing how to use to the best advantage the equipment we find in our possession in starting out in life. The thing to do is to first believe this, then go to work finding out what the tools you discover are intended for, and how to wield them.

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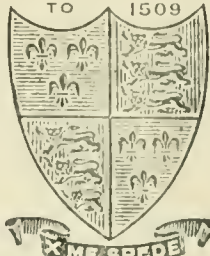
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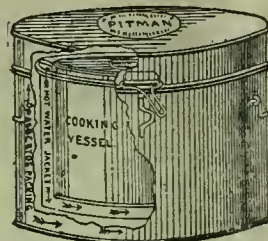
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